THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"He preserveth the souls of his Saints; he delivereth them out of the hands of his enemies."—DAVID.

No. 9, Vol. XXXV. Tuesday, March 4, 1873. Price One Penny.

UTAH AND THE MORMONS.

(From Woman's Exponent.)

For a couple of weeks past we have scarcely opened a newspaper that had not something to say about Utah, the Mormons, polygamy, and so on; some calling for stern, repressive legislation by Congress, against the "enormities of the Mormons," and others advocating a more charitable and humane policy.

Utah is unpopular with a certain class, and they indulge in prolonged Pharisaical howls against the people who built up this Territory, until the masses, who know nothing of the actual state of affairs in Utah, are led to believe that the "Mormons" are a horrible people whom it would be doing God's service to annihilate, destroy, kill off, or in some way put them out of existence, to prevent them from galling a sanctimonious but corrupt set of Aminidab Sleeks, who profess morality, yet whose hypocrisy is glaringly exposed by the moral, industrious and temperate habits of the Latter-day Saints.

The great outcry is raised against polygamy, stigmatized as the sole remaining relic of barbarism which afflicts or disgraces the country. Oh great and glorious country! unequalled people who have no fouler stain upon their national escutcheon than this, and it confined to a few valleys in the heart of the continent! What a proud spectacle does that land present where nothing but the purest chastity can be found; where no places devoted to vice exists in its great cities or smaller towns; where civilization has elevated the people until they have gained the complete mastery over every passion and appetite; and where there is nothing to disturb the serenity of their souls but the faith of a single and not very numerous community; that faith, too, inculcating the strictest chastity, and holding virtue as a pearl above price, while contending that plural marriages are consonant with morality, physiology, and the revealed will of the Almighty as expressed in the Scriptures! But it may be that those who bestir themselves so actively in this matter really discard every principle and practice of the patriarchal times, called by them "the age of barbarism." Honor and honesty were considered worthy the respect of all in those barbaric times, and they are evidently but lightly regarded now. Men were temperate then and lived to a

good old age; now they boast of their intemperance, and hurry to premature graves. People then were simple in their tastes, moderate in their habits, and easily satisfied. Now, wealth is eagerly sought after to minister to a thousand idle fancies, or worse still, to gratify appetites that revel in debauchery. Honesty, industry, temperance and frugal habits being relics of barbarism, the present "civilized" age, it would appear, desires to be rid of them, lest they, too, with that other barbaric practice of plural marriage, should stain the proud escutcheon of progress which flaunts so loftily on the breeze inscribed "Excelsior."

An Apostle of old strongly inculcated charity as the greatest of the virtues, and a proverb of less ancient date says charity should begin at home. We recommend to these very pious people throughout the country, who are so strongly exercised over the condition of Utah, to open their eyes and look around them, and see what a vast field there is, within sight of their very doors, for the philanthropist, the reformer and the man or woman of real charity to labor in. And we can assure those at a distance, that the men in Utah who make the loudest outcry against the immorality of the "Mormons," are themselves the most immoral men in the country, and openly boast that they only use this cry as a means of stirring up prejudice to enable them to accomplish designs which it were flattery to characterize as base.

PROBATE COURTS.

From the Salt Lake Herald.

"'Whom God hath joined together let no man put asunder,' is the injunction of the priest, but people of this age and day don't put much faith in the command. The divorce business seems to be on the increase hereabouts, owing, of course, to the air and other things, taken with a multiplicity of human weaknesses. In the Probate Court of this city, last week, the following cases were brought up, taken as confessed, and referred to special masters in chancery."—*Denver News.*

Editors *Herald:* — The foregoing short article on domestic infelicity, clipped from the *Denver News*, is furnished you by the undersigned for the purpose of calling the attention of "all whom it may concern" to the fact that in the Territory of Colorado the Probate Courts seem to be assuming jurisdiction in cases of divorce; in the article appear the titles of ten cases therein pending. Now there must be something wrong in the neighboring Territory of Colorado.

Why is it that President Grant, who seems to be keeping a sharp eye upon the Territories, does not instruct his Governor and the judges in Colorado to put the brakes on the Probate Courts? Would it not be well for him to instruct Judge McKean and the other "judges of the Supreme Court of the United States for the Territory of Utah" to decide that the Probate Courts in Colorado have no jurisdiction in divorce cases? Or if he should be advised by the Attorney-General that the opinions of "Supreme Court of the United States in Utah" are not of binding force in Colorado, would it not be well for him to instruct the Colorado judges to deprive Probate Courts of jurisdiction in such cases?

It is true, probably, that in Colorado, as in Utah, the Legislature has conferred such jurisdiction upon these courts, and that Congress has, by failing to invalidate by express enactment such laws, thereby legalized them; but what of that? Things ought to be uniform, you know, in the Territories, and it does not look well for Congress, which has power, it is claimed, to regulate the Territories, to refuse jurisdiction to a court in one Territory which it grants to another, and as Congress has apparently omitted to attend to this important question, it would seem to be the duty of the President to do so.

It is to be hoped that Judge Mc-

Kean, Governor Black, Colonel Wickizer or Mr. Orr, will call the attention of Ulysses to this matter.

Yours,

LAW ABIDING.

Why does "Law Abiding" leave our Hawley out in the cold in this connection? He is a very iconoclast at destroying all images in the shape of Probate Court powers, except in the matter of wills and that sort of business. Our Hawley should not be thus neglected.

ON THE ADMISSION OF COLORADO AND UTAH AS STATES.

—o—

On January 16th the Bill for the admission of Colorado was discussed in the House of Representatives. The *Congressional Globe* publishes the following remarks of Mr. Hereford, of the Committee on Territories; also those of Mr. Sargent, of California. Mr. Hereford said of the admission of Colorado:—

The same reason that is urged for the admission of this Territory as a State also applies with equal force to the Territory of Utah, and with nearly equal force to the Territory of Washington. The Territory of New Mexico has a population of over ninety thousand. It would apply therefore, with nearly double force to the last named Territory. If, then, the reasons which are urged in this case for the admission of Colorado are to be held valid, they would certainly be valid with reference to the Territory I have just named. For these reasons, Mr. Speaker, I am in favor of standing by the law as we find it in our statute books to-day, and I am opposed to the passage of this bill, and the admission of Colorado as a State.

Mr. Parker, of Missouri, obtained the floor, and yielded fifteen minutes to Mr. Sargent.

Mr. Sargent. When this bill was reported from the Committee on the Territories, the gentleman from Utah, [Mr. Hooper] proposed an amendment by which Utah was to be admitted without conditions into the Union, and at that time I offered an amendment to which I wish now to address myself.

I do not intend to discuss the general question of the policy of the admission of either of these Territories as States at the present time. I realize that there is a difference, however, between the condition of Territories thus situated and the counties referred to by the gentleman from New York [Mr. E. H. Roberts] who first spoke to-day upon this question. In the latter case there is local government. There is the power of selection of officers. There is the control over many questions which, under our policy toward the Territories, is exercised by Congress and by the Executive, and exercised sometimes to the extreme dissatisfaction of the Territory, by sending officers thousands of miles to rule over them and control their domestic and political affairs who otherwise would never have seen the Territory, and would never have been chosen as officers by the people themselves. In one case there is self-government in the fullest extent. In the other, many of the elements of self-government are denied. And it is for that reason Congress should look with more favor upon the application of a Territory to be admitted as a State, and should perhaps pursue the policy which heretofore has been pursued of admitting States which had not a sufficient number of population to be entitled by enumeration to a representative in Congress.

Now, if the Territory of Colorado should be admitted as a State, then I insist, so far as population and resources and industry and prosperity are concerned, so far as these elements merely are to be considered, that Utah also should be admitted. The population of Colorado probably is sixty thousand persons. That is more than is returned by the census. But the difficulty of taking the census in those remote regions I know is such that it is reasonable to allow a population twenty or thirty per cent. over what is returned by the census. But

the population of Utah is by the census itself, in round numbers, eighty-seven thousand, while its voting population is twenty-three thousand.

Now, with a ratio of five to each voter, we should have a total population of one hundred and fifteen thousand; but unquestionably the ratio there is larger on account of their peculiar institutions than elsewhere. Placing the ratio at six to each voter we have a total population of one hundred and thirty eight thousand, and I believe that estimate would not be ten thousand out of the way.

Now let me refer to another thing. Utah is peculiarly prosperous. The Mormons have gone out into the wilderness and made it blossom like a garden. There is no doubt that as far as agricultural pursuits are concerned they are far ahead of any other Territory. Their mining industry is extensive and stable, and a large population is being drawn there by their mining industries, which are continually being opened up, and which are so prosperous, and are increasing year by year.

Another thing. There is entire freedom of speech and the press in Utah, which I have found reason in my own mind to approve, considering the fact that their peculiar form of church government might be supposed to be antagonistic to it. If any Territory should be admitted as a State on the ground of population, business, prosperity, or growth, then I submit that Utah should be admitted, were it not that there is an institution there which is abhorrent to this House, the country, the moral sense of the civilized world.

Now, sir, if that institution did not exist in Utah, if some revelation from heaven false or real, could come to the high priest who governs the religious sentiment of that Territory, sweeping it away, and with it necessarily some prejudices and practices that have grown up around it, there could not be a single objection raised to the admission of Utah as a State upon any other ground. But can polygamy be rooted by any law which we can pass in advance of its admission as a State? I believe it can be; that is, I believe that force will do it. I do not think that one hundred and thirty-eight thousand people can maintain themselves against the forty million people of the United States. I believe that a war of extermination would solve the problem of polygamy in Utah; but at the same time, with all my soul, I deprecate a war of extermination against these people. What would be the very first effect of such a war? Of course the Mormons would resist us, and hence would come the extermination. If any gentleman doubts it let him read the lessons of history, and the greater the fanaticism, the greater the error, the stronger will be the resistance to efforts to put it down.

I say of course the Mormons would resist, and the very first movement of their resistance would be to strike at the great line of communication across the continent which we have laid down at so great a cost. The effect of such a war would be to destroy the industries of the Territory, and Utah would return to the wilderness it was before the Mormons settled it. True, a mining population would go there, passing over its blackened fields in search of the gold and silver which have been demonstrated to rib its hills, and which would reward their enterprise; but we should present to the civilised world the spectacle of annihilating a people who, aside from their practice in one regard, are entitled to the commendation of the people of the United States, entitled to it for their thrift, for their energy, for their industry, for having achieved results in a barren region which must command our commendation and admiration. We should check all these growing industries by the course proposed and cause the depopulation of that Territory. The result would be, although not upon as great a scale, of the same nature as that which followed the expulsion of the Moors from Spain. The government of that country, from religious intolerance, sent away the men who had been its artisans, the men who had tilled its soil, leaving only an effete class there, without the power to maintain the great prosperity of that nation. The theatre would not be as large, but the result, according to its extent, would be the same thing; I say that it would be a blot upon the

record of the American Congress to enact a scene like that in this wilderness which these people have redeemed.

Now, sir, what is the alternative? I admit that the present condition of things in Utah is unsatisfactory. I say, however, that year by year this problem is solving itself. The influx of Gentile population is about seven thousand annually, if I am correct in my estimates; I know that it is fixed by some higher than that. Polygamy has not the hold upon the people of Utah that it has had heretofore. There is not one in ten of the Mormons of Utah, according to my information, who are now polygamists in practice, and plural marriages are now very rare.

The railroads have let in another population in Utah, and they have carried outside ideas to control and modify in a striking degree the sentiments and practices that existed in Utah before that population had access to that Territory. Mormonism is now like a great iceberg in mid ocean, that has been split off from its arctic mountain home, and floating down into warmer seas, is dissolving upon all sides. It is not the terrible problem that it was six years ago; it is not so formidable as it was two years ago. Public opinion there is very much modified. The one fact that there is freedom of speech and of the press in Utah to an almost unlimited extent, that the right is given to any divine of any denomination whatever to stand up in their Tabernacle and preach against polygamy if he see fit, and that the privilege has been exercised over and over again, shows that they are accessible to influences of that kind. It may show that they are so firm in their belief that they fear not to be shaken by any arguments. But at any rate it gives an opportunity for discussion, for conviction, and for the overthrow of their system by moral suasion.

Now, sir, I say that so far as I am concerned, and I believe I speak the opinion of the American people, I am opposed to polygamy and its continuance. I believe it is in the process of ultimate extinction. But if Utah is admitted as a State without conditions, and allowed to be controlled absolutely by those who now control the population and the Church of that Territory, I think the extinction of polygamy would be very far postponed. If Utah is to be admitted into the Union as a State I would have fundamental conditions prescribed, like those prescribed on the reconstruction of the Southern States. We then made fundamental conditions that slavery should cease in those States, and that no law should be passed re-enacting slavery; also with reference to common-school education, and other provisions of that character.

I would put into the body of the bill admitting Utah at this or at any other subsequent session provisions similar to those I have drawn, to the effect that the act should not become operative except upon the fundamental condition that no law should ever be enacted by the Legislature of that State legalizing or authorizing bigamy, polygamy or plural marriage. I would hold the power in the hands of the American Congress to take back the charter of the State, as we reserved the power in Congress when reconstructing the Southern States, when we proposed by our legislation to hold such control over the question of slavery that we could see that our edict was carried out and that slavery was abolished in practice as well as in theory. But I would go beyond that in the way of fundamental conditions. I would prescribe that every officer taking office, every person offering to vote, and every person for whom votes shall be cast, for ten years after the admission of the State, should take an oath that he has not contracted or commenced to enter upon the relations of bigamy, polygamy, or plural marriage, and that he would not thereafter contract or commence to enter upon such relations under penalty of perjury. By that means we will at any rate have ten years of unchecked opportunity for public opinion to act upon polygamy.

It may be that it would not come in upon conditions so onerous as these. It may be that the Mormons would not be willing to relinquish political power. Very well, then, let them stay out until by new revelation or by pro-

cess of public opinion Utah shall have changed its ideas and practices upon these matters to such an extent that we can admit it as one of the States of the Union without this blot upon it.

[Here the hammer fell.]

A STEP TOWARDS REFORM.

From Woman's Exponent.

Men may say that women have less charity for the "fallen" of their own sex, than for the corrupt and licentious among men. Admitting this to be too true, as evinced in practice if not in sentiment, are not men the graver transgressors even here? More than one gentleman has, in our presence, lately drawn attention to the shameful fact that the meanest libertines among men, so they have wealth, have also influence, and are not only admitted to the best circles in society, but are looked up to, fawned upon and their company sought for by ladies, as well as gentlemen, of the best society. While a woman who has fled the paths of virtue, no matter what the fatal cause may have been or how pure-minded and innocent she was known to be before she "fell," has lost her reputation, is shunned and looked down upon by ladies in position, in many instances the very ones who smile upon and flatter and admire those who compassed her ruin. But who first bring these popular scoundrels into the presence of ladies in good society? Is it not often the husband, father or brother who introduces such a creature of humanity to the family circle, and as a friend of such, are not the members of the family bound to receive him with courtesy? If the father invites him to dinner should not the daughter accept his invitation to attend the lecture? And if the brother considers him a worthy companion to walk and ride with, could the sister, in common civility refuse to dance with him? Yet men in good standing in society who have any regard for their name, would not be seen in company with a "fallen" woman, or allow their wives or daughters to associate with her.

A good story comes to us through private sources, from one of the Eastern cities, in reference to the injustice and inconsistency of men on these points, which we give, as it reaches us, while withholding names:

A well-to-do gentleman, half merchant and half farmer, with a family of five, including himself, his wife, a clever lady of Irish descent, while he is, himself an American, a son of fine intellect and good education and two brilliant and witty daughters who are all grown to maturity, gave a ball and supper on Christmas evening. In the afternoon, before the guests began to arrive, the younger gentleman of the house came in with an intimate friend of his with whom his sisters had met before, and of whom they had heard "hard" stories. The brother informed his mother and sisters that said "friend" would be one of their guests that evening. Of course they were "pleased"—etiquette would not admit of their being otherwise. As soon as the gentlemen left, a private consultation of a serious nature took place among the ladies, which ended in the elder Miss — putting on cloak and hood and taking a walk down around the corner. When she returned, after some little delay, she was not alone. She and a companion were met at the side gate by her sister —father and brother were in the front parlor. The two sisters and their guest, for such was the third person, proceeded through the back kitchen up stairs. The guests were beginning to arrive. In half an hour the young ladies were ready to join their mother in the reception room. Choosing a moment when her son was beside her, the two sisters approached their mother, leading their shrinking yet beautiful guest. With a kind maternal smile the matron extended her hand, while the young man turned away with a horrified expression, exclaiming, "Powers of mercy!" As soon as he could find a chance, he questioned

his mother and sisters as to what in the world had induced them to have that creature present. They told him she was there on purpose to meet his "friend;" whereupon the young gentleman declared he should show her not the slightest respect. To this his sisters affirmed that "that knavish scamp of a friend' of his should share the same at their hands. The appearance of the "lady" guest in the ball room created quite a sensation, but the ladies of the house paid her such attention that their other guests could not slight her. And several "respected" gentlemen who were well known to be dissolute in their habits, were severely "cut" by the brave mother and daughters when they observed in the father or son any signs of insurrection. The circumstance has been a lesson to the whole neighborhood, but most and best of all, to the "fallen" girl who was the guest of the sisters, and who, our informant states, is entirely reclaimed.

The experiment was a serious if not a dangerous one, and would not do for many people to repeat, but it illustrates the gross injustice of society in the treatment of men and women who may have fallen into evil ways, and shows clearly the necessity for reform beginning with the male members of families, who should shun the male sinners with equal horror to that with which they expect their wives, sisters and daughters to shun the female sinners.

HUSBANDS AND WIVES.—Happiness can only be secured by that constant tenderness and care of the parties for each other which are based upon warm and demonstrative love. The heart demands that the man shall not sit reticent, self-absorbed, and silent in the midst of his family. The woman who forgets to note and provide for the peculiarities of her husband's tastes and wishes renders her home undesirable for him. In a word, ever-present and ever-demonstrative gentleness must reign, or else the heart starves.

THE BEST LEARNING.—The learning which makes us acquainted with ourselves, with the faculties of the human mind, with Divine truth, which is plainly revealed, with its power on the mind and heart, with the concatenations of cause and effect, and to understand our every-day duty, which grows out of our wants and the wants of those about us, is learning of a better quality than that which only enables us to call things by different names, without giving us a knowledge of their qualities for either good or evil.

THE MORALS OF THE PLACE.—"J. C. R." in the Cincinnati *Times*, writes thus from Salt Lake City: The morals of the place, though almost exclusively in the hands of Mormons, are rather good, although one would expect to see a great deal of ruffianism after hearing of the strange "California stories." But I must say, to the credit of the Mormon people, that I don't think I have seen less drunkenness in Detroit, Chicago, Montreal, Ottawa, Cincinnati, or even smaller towns. In fact, it is very seldom we have a "brawl" or arrest for drunkenness. And a very good safeguard against the traffic of liquor is the heavy license—$300 per month is charged for the sale of this lubricating oil, hence dealers charge 25c. for a glass of lager or any common demulcent, and when it comes to the higher grades 50c. must be put down. It costs a "demoiselle" of fast habits the sum of $100 for every offense, or sixty days' safe keeping by the "corporation." Males of the high strung type have the same privileges. This place is no respecter of sex. And further, if a house is proved to be of the *demi-monde* it is ransacked from cellar to garret by the police, and every inch of its contents destroyed; carpets cut up, ware and clothing torn and cut to shreds, furniture chopped up to kindle their fires, and even the house, which is considered polluted, is not allowed to remain on that spot of sacred ground, hence it is also put in ashes. [Not often.] This is Mormon work, and now comes the work of the Gentiles to bring these "gold-buttoned" gentry before the courts for house-breaking and destruction of property. The Saints say and make believe that sinners did all this, and would build up many more houses of this kind if authority was not strict.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MARCH 4, 1873.

SPECIAL LEGISLATION.

—o—

DETERMINED efforts are being made by the President of the United States to procure legislation to "abrogate the Mormon power in Utah." The *New York Herald* of Feb. 12th states that Washington dispatches published that morning gave the information that President Grant had been at the Capitol, and had consulted with members of Congress and committees regarding Utah, urging decisive action this session. This personal attention of President Grant is followed, as stated in a Washington dispatch of Feb. 14th, by a special message to Congress, urging the adoption of legislative "measures to prevent the interference of the Territorial with the Federal Courts in Utah," and to secure the execution of law against polygamy; and among other measures suggests Congressional legislation to take the selection of jurors out of the hands of the local authorities, and place it in the hands of the Federal law officers appointed by himself. This conduct of His Excellency is but a following up of his recommendation to Congress on Utah affairs, conveyed in his December message.

Both arms of the National Legislature are working to secure the desired end. Mr. Merritt of Idaho has introduced a bill in the House of Representatives, the essential points of which are:—

First—The United States Marshal is to serve all processes of the United States Courts.

Second—The District Attorney is directed to prosecute all offences against the laws of the United States, as well as the Territory.

Third—Grand and petit jurors are to be drawn by the United States Judge, Marshal and District Attorney.

Fourth—In prosecutions for polygamy, proof of cohabitation, declaration or acknowledgment of more than one wife, is sufficient.

Fifth—Mormon Courts to be restricted in their jurisdiction.

Sixth—The Election law to be amended, so as to give free expression to the ballot and allow only male citizens to vote.

Seventh—No polygamists to be allowed to be naturalized.

Eighth—Inspectors of Election, Justices of the Peace, Notaries, etc., to be appointed by the Governor.

Ninth—All land grants made by the Mormon Legislature to be annulled.

Tenth—All acts of Mormon legislation in contravention of the Organic Act of the Territory to be disapproved by Congress.

This bill has been referred to the Judiciary Committee, with leave to report at any time.

Mr. Logan presented to the Senate a bill "To promote public justice in the several Territories of the United States." It provides:

That the U. S. Marshals be the executive officers of all courts held by U. S. Judges in the Territories.

That U. S. Attorneys prosecute all cases tried by U. S. Judges; such U. S. Marshals and Attorneys and their jurors to be paid from the Territorial treasury as taxed by the U. S. Judges.

That the U. S. Judge, Marshal and Attorney shall choose and impannel juries. No challenge to be allowed on the ground that a juror had served at a previous term of the court. And giving the court, and not the jury, the power to pronounce criminal punishment.

That all fines imposed by District Courts for violation of Territorial law shall be subject to the Judge of said court to pay fees with.

That proof of cohabitation, or acknowledgment of the existence of the marital relation by the party accused, shall be sufficient to sustain prosecution for plural marriage.

That U. S. Judges appoint county commissioners, or examining and committing magistrates, whose fees for Territorial cases shall be paid out of the Territorial treasury.

That the U. S. Judges fix their own time and place for holding District Courts for the transaction of Territorial business; U. S. Courts to have exclusive original jurisdiction in divorce cases.

And that should the Territorial Legislature fail to make provision for the fees and costs which are to be rated by the U. S. Judges, then the same shall be paid out of the funds appropriated by Congress to defray the expenses of the Territorial Legislature.

By a Washington telegram we learn that on Feb. 26th "The Senate passed the bill increasing the powers of the Federal Courts in Utah for the execution of the laws."

The most superficial examination of the provisions of these bills shows a settled purpose to take away liberty—civil and religious—from those against whom their anti-republican provisions are aimed. They practically ignore all Territorial officials. They confer the dangerous power on the Federal Judge, Attorney and Marshal to select and empannel juries, by which persons obnoxious to those officers may, with absolute certainty, be convicted. Temptations are brought to act on the venality of Judges by providing that Court fines be placed in their hands to be used in paying fees. And the religious liberty of the great majority of the people of the Territory of Utah are directly subverted by the provisions relating to the divine institution of marriage.

This is the kind of special legislation which the "Anti-Mormon Ring" of Utah have been working for so long. The Supreme Court of the United States, a year ago, nullified the illegal assumptions of the Federal Judges, Attorney and Marshal, and now these bills are to secure to those five Federal officers the very powers which they so despotically sought to wield over the people of Utah in defiance of existing law. In referring to this kind of legislation, the *Deseret News* says:—

If such laws as these can be foisted on the Territories, how long will it be before similar things will be done in the States, and thus the whole theory and practice of local self-government be overthrown, and the people, bereft of their rights, be bound hand and foot and cast in the mire to be trampled under foot by their despotic masters? This is the natural outcome of such absurd and outrageous legislation. And what would follow such a condition of things? A terrible reaction, in which the insulted, wronged, and despoiled people

would turn upon their tyrannical oppressors, hurl them from their seats of unrighteous power, and tear them into pieces in the height of the red hot fury of their ungovernable indignation.

And on the same subject the *Salt Lake Herald* says:—

Should the legislation now sought for Utah be obtained, what would be the result? * * * It is proposed to place the power of selecting juries in the hands of three individuals—a judge, a District Attorney and a Marshal. They would select—mark the words—say a hundred persons to act as grand and petit jurors; and they can *select* these same men as often as they please, or others as it suits them; and from these the juries are to be drawn. With such a law and with a corrupt Marshal, money could decide any case before even suit was planted. With a corrupt Judge, District Attorney and Marshal such a law would be worth a couple of millions to each in a year, in a Territory like Utah with its vast mineral wealth now being so rapidly developed. It would not hurt the members of the bar; in fact it would put money in their pockets. It would be the most complete and effective measure ever adopted to rob the capitalists of a rich section of country, that three Federal appointees and a few unscrupulous members of the legal profession might be enriched. And, remember, these Federal appointments cannot be impeached! There may be some who, without reflection, imagine that this proposed legislation, being ostensibly aimed at the Mormons, will fall heavy on them alone. But with the bright examples of cupidity which have been unveiled throughout the country from the exposure of Tweed and the scoundrelly judiciary that aided him in his schemes of plundering, to the late Credit Mobilier revelations, they must have more faith in fanatical bigotry being honest above temptation than the circumstances will admit of, or they would not flatter themselves that the Mormons would be made the only victims, while their wealth lay temptingly within the grasp of venality and corrupt official human nature.

J. G. B.

ABSTRACT OF CORRESPONDENCE.

—o—

By letters received from St. George, we learn that President Young's health continued very good. On January 31st he and Elder Erastus Snow, President of the Southern [Utah] Mission, started to Kanab, in which region they with several other Elders would stay about two weeks, then return to St. George; and on February 20th President Young and Company together with Elder Erastus Snow and Elder William C. Staines, were to leave for Salt Lake City. Elders E. Snow and W. C. Staines intend coming to Europe this spring.

THE HEBREW EXODUS.

[CONTINUED FROM PAGE 125.]

The Red Sea, running northward from the Indian Ocean, almost meets the Mediterranean, nearly separating Africa from Asia. At its head a rocky peninsula is driven down like a huge wedge, dividing the sea into two gulfs, which we now know as the Gulf of Suez on the west, and the Gulf of Akabah on the east. This rocky wedge is the Peninsula of Sinai—hardly, indeed, a peninsula. On the west of the Gulf of Suez is the valley of the Nile, which is properly Egypt. This at its northern extremity spreads far to the east. Here east of the Nile is the old land of Goshen, no longer known by that name. Still northward and eastward of this is Canaan, or, as we now

call it, Palestine, the Promised Land. A march of two hundred miles, which might, if unobstructed, have been performed in a month, would have brought the Hebrews from Rameses to Hebron, the old centre of Abraham's claim, hard by which was the cavern which he had bought from the children of Heth as a family sepulchre. Here, as Jacob had long before said, "they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah." Rachel, the beloved wife of Jacob, was, indeed, hurriedly interred at Bethlehem, some twoscore miles from Hebron. But the tenacity with which the Hebrews held on to their old ancestral claim to the cave of Machpelah is notable. They took care to keep good their legal right in that cave. Jacob insisted that his remains should be deposited there, and so it was done. The Hebrews were careful never to permit their claim to this one spot to lapse. Joseph required that his own remains should be placed in the family sepulchre, thus keeping up the claim. Even in the hurried exodus Moses took care that this should be complied with. Thus Joseph, as one of the heirs of Abraham, Isaac, and Jacob, gave formal notice that for himself and his co-heirs he claimed the right to the sepulchre at Machpelah, and consequently to the whole territory vested in them.

Why Moses did not take the short route to Canaan is clearly told. The Hebrews would have to pass through the region where for centuries the Philistines had established a powerful government. This people would, of course, oppose the passage of the Hebrew horde—for as yet it was only a horde, with no military and little civil organization. Moses clearly saw that time was required to mould his horde into a nation. Hastily expelled from Goshen, there was no other place for this organization than in the desert of Sinai. Here he had dwelt for forty years, and was therefore well acquainted with its physical character. Toward this region he led his people. The route led almost straight away from Canaan. Instead of marching northeastward, the Hebrews went for four days' journey almost due south. The Egyptian king now took a sudden resolve. Instead of merely expelling the Hebrews, he would exterminate them. They professed to intend a few days' march into the desert for the purpose of sacrifice, after which they would return. They should, he resolved, never return to Goshen, and so thereafter threaten the safety of Egypt. With a large force Pharoah came upon them as they were hemmed in between the mountains and the sea. Their destruction seemed inevitable. Then occurred the passage of the Red Sea at a narrow point near the head of the Gulf of Suez. How far this passage is to be considered as miraculous, in the ordinary sense of the word, we do not stop to inquire. We leave it just as the record leaves it. The fact of the passage is not disputed. That no record of this event appears upon Egyptian monuments is easily explicable. The Pharoahs recorded only the glories of their dynasties; they passed over their reverses; omitting even the mention of monarchs whose reigns were inglorious. It is a matter of question whether the Pharoah of the exodus is mentioned in their annals.

After passing the Red Sea the route of the Hebrews led them into the so-called "deserts." We must not be misled by our modern use of the term. The words which we so translate mean simply a region mainly uninhabited, not necessarily one uninhabitable. Thus, in the old use of the word, the fertile prairies of the valley of the Mississippi would a hundred years ago have been styled deserts. For a few days the route of the Hebrews was through an arid region, where they suffered severely from lack of water. Then they turned sharply to the east, and penetrated the mountainous region of Sinai. This march occupied about three months; and as it was begun early in April, they reached the region of Sinai in early summer. Here they remained nearly a year, during which time the code of laws was promulgated, and a civil, military, and religious organization effected, which transformed the Hebrews from a horde into a people.

[TO BE CONTINUED.]

THE CATTLE STEALING CASES.

PROOF FURNISHED, INCLUDING SOME BY THE "INNOCENT WICTIMS."

(From the Salt Lake Herald).

Here is the fashion in which the associated press agent in this city corrected the dispatch of a few days ago, noticed in the HERALD when it was received back in our exchanges:

"Salt Lake, February 2.—The Mormon press is greatly exercised by the allegation that the Corinne cattle prosecution was instigated by the malice of Mormon church leaders against the Gentiles. The HERALD to-day says that it can furnish convincing proof that Corinne is cursed by a gang of cattle thieves protected by official authority, and that the affidavits upon which the warrants were issued for the arrest of the parties recently discharged by United States judge Hawley, were made by Gentiles before a Gentile justice and issued by a Gentile court, and that the whole proceedings were at the instance of the Gentiles to rid their community of the cattle thieves. The Corinne Reporter to-morrow will contradict the HERALD emphatically. Much bad feeling exists on the subject."

Now, we beg to inform this sapient telegraph agent, who seems to have a chronic affection for misstatements, that if by the Mormon press he means the HERALD he is hugely in error, as usual, in saying that it is "greatly exercised" as aforesaid. The HERALD doesn't care a continental cypher about the thing, only in so far as it is a piece of a whole—a villainous whole to be sure; and that the HERALD occasionally takes the trouble to expose some of the falsehoods for which the eastern and western press pay as news. And the Corinne Reporter was to contradict the statement, too! That should settle everything. And to their emphatic denial no doubt that of the innocent souls who are indicted might be added, equally emphatic. And everybody knows that the perpetrator of a crime wouldn't lie about it! Oh, no!

Now to furnish Mr. Associated Press agent Gould with a little proof, which, we again venture to assert, he will not use fairly and honestly should he telegraph further about this matter. The HERALD said the fourteen affidavits on which the warrants were based, were made by Gentiles. They were made by Richard Martin and his wife, of Corinne, who were and are Gentiles, and never were Mormons; said Martin confessing to being a partner in the thieving business so long and so successfully carried on.

The first warrant issued against any of the innocent "wictims" of this "conspiracy" was by chief justice McKean, the charge being horse stealing. It has been generally considered throughout the United States that judge McKean's court is a "Gentile court." If the country has been misinformed will somebody please correct it. The next court that issued warrants was the justice's court of O. H. Elliott, a Gentile justice of the peace residing in Corinne, before whom the affidavits referred to were made.

But besides the testimony of Mr. Martin, we beg to introduce some of the "innocent wictims" themselves. One of the accused is named William Schoonover. He was in prison in Ogden last summer, we believe—and it wasn't for founding churches, either. While there he wrote a brief note to a friend—"pal" would be the classical word. Such confidential effusions are sometimes interesting, as showing the inner workings of the human breast. Mr. Schoonover wrote thus:

Ogden Utah July 2nd

Robt Davis

Dear Bob

The Bobies have nabbed me and they are after you Look out for your self they are coming that way

Truly Billy S

This letter was addressed

Mr. B. Davis

Green River

Wyo. Ter.

It was intercepted, and on the information it conveyed relative to the whereabouts of "Dear Bob," Mr. D.,

who was "wanted," was apprehended and lodged in prison.

Another gentleman puts himself on the stand, his name being Orthello S. Wright, if he doesn't mis-spell it. He anticipated trouble, and took pains to guard against it, and wrote in plain, legible characters thus to Mr. Martin, said Martin turning over the letter to the officers of justice when he made a clean breast of it:

Malad Idaho
July 23 '72

Mr Martin.

I have gathered up all my extra stock and branded it with the Gibson open A (Λ) brand will start tomorrow with them, and dont intend to stop until I find a safe place for them. I dont mean to be caught. If there is any trouble this letter will clear you. If you receive any letter asking if that brand is all right, you may say yes, and if there is any trouble you know nothing but Texas cattle with that brand, or in other words the Gibson herd. I have 30 head with me I got from Hawkins. I will be back as soon as you want me.

I wish you would send my side saddle from the shop up to the House. have Ketcham put a sinche on it and put it all in order.

Yours Truly
O. S. Wright.

It will be observed that Mr. Wright intended to find "a safe place" for the cattle whose brands he was changing; and that he didn't "mean to be caught." He was caught, though, but thanks to judge Hawley, he again stands a free man, as thoroughly innocent as if he had never altered a brand in south-eastern Idaho! No wonder we reverence our Hawley, whose potent opinions can work such wonderful metamorphoses! By the by, it is said, that Mr. O. S. Wright is the brother-in-law, or other near relative to E. P. Johnson, Esq, city attorney of Corinne, and one of the parties against whom the "conspiracy" was directed.

We will introduce one other gentleman as witness this morning, after which the court will take a recess. Mr. Thos. B. Heller is a gentleman of very versatile attainments. We can remember the time when our juvenile heart was thrilled by indescribable ecstacy at the Tehauntapec style in which he would rein up his cavorting steed on the streets of Salt Lake City, while his tintinabulating bell attracted attention, and his manly moustache rose and fell under the stentorian tones that informed a wondering people of the huge bargains Heller & Snyder were about to dispose of at auction. Tom is "a jolly good fellow," "which nobody can deny," and when we come across the following in his superior caligraphy, it brings him vividly before our mind's eye. Here is how our old-time acquaintance "T." writes of matters, and especially of the "Stotard" brand:

(E. P. Johnson Wm Hyndman
Office of Johnson and Hyndman,
Attorneys at Law,
Corinne, Utah — 187—)
(The above is the printed letter head.)

Friend Stout

Dear Sir

Say to bob if he has got any of this Brand of Horses [a sort of an E and T in brackets come here] (J L S) known as the Stotard Brand push them away as the are after them he may look out for trouble from this way they are after him tell bob to Write me the particulars about the mules he spoke of in Williams letter and Write immediately direct to Corinne in care of. E P Johnson lawer

from your old pardner in Austin
don't write to ogden
Say to bob

Williams letter is received if any thing to be made Send a man down on next train answer immediately

your Friend T

If this proof is not sufficiently convincing, we may be induced to furnish a little more, entirely from Gentile sources, too, and such as will go far to fix the proper "choice cuts" and juicy beefsteaks on the proper cook stoves or gridirons where the baking or broiling was done. But this will do for one morning. Court stands adjourned.

Plato says that God has so framed His laws that it is for the advantage of every one to observe them.

UTAH NEWS.

The following are from the *Deseret News*:—

UNEXPECTED.—In watching the course pursued by some parties one is really astonished at the small amount of manly principle they can manage to subsist upon. We have had occasion to refer to the fact that the Police Court has been frequently used by members of a certain class to endeavor to develop matters which were without foundation in fact, a strong proof of the lack of foundation being that, although the efforts were made for the purpose of throwing discredit upon the "Mormon" portion of the community, those endeavors have proved eminently unsuccessful. To accomplish the end in view, questions entirely foreign to the cases before the court have been asked of witnesses, and this course has often been permitted by the presiding justice, not because such questions were legal, but because, instead of bringing out anything discreditable to the community, the answers invariably showed that the bugbears sought to be exposed only existed in the imaginations of the questioners, and thus the interests of truth were subserved. We have it from a most reliable source that promises have been made to quite a number of parties incarcerated at various times in jail on a variety of charges, that, if they would testify to certain matters in a certain style, certain individuals would stand by them and see that they were released. Things seem to have changed a little lately. Officials appear to be waiting to see "which way the cat will jump," and are not quite so liberal in the matter of granting writs of *habeas corpus* as formerly. The consequence of this has been that a stifled growl has gone up from within the walls of the jail, and remarks have been made by certain inmates of that establishment such as, "So and so has gone back on us." And then there is the amount of cursing and anathematizing that might be expected under the circumstances. If some people were judged by the company they frequently keep, nobody would have a very flattering opinion of them.

EXTENSION OF UTAH NORTHERN RAILROAD. — At an informal meeting at Brigham City of some of the directors of the Utah Northern Railroad Company, the subject of the extension of the road to Montana was considered. The sentiment was unanimous that, if sufficient encouragement was given by the communities in Montana, the company would co-operate with the company in Montana in the extension of the road to Helena, at an early day, and correspondence with the Montana National Bank and Utah Railroad Company, to this end, was determined upon. The prospects are encouraging for an early railroad connection with our northern neighbors, an event of moment to Utah, and much to be coveted by the people of Montana.

The *Salt Lake Herald* gives the following:—

THE CATTLE CASE.—Our Hawley had an opportunity, yesterday, January 25, to inflict upon the assembled auditors an opinion, and he improved it. Mr. Smith presented a very able and lucid argument on the powers of the Probate courts and their jurisdiction, but Mr. Smith might have saved himself the labor. Our Hawley had decided, it seemed, before the argument was made, and jerking out the opinion which he is said to have delivered at Beaver, repeated it in Salt Lake, sending probate courts to smash in no time. We regret it, but our Hawley is one of those who never forget anything and never learn anything, and he stands in the same attitude of hostility towards the highest tribunal in the country to-day that he has done for the last two or three years. And yet he needn't, for his official life is measured. Where did he get the authority to act in this capacity out of his district, is the next question in order?

HOW IT WORKS.—A banker in town received on February 3d a telegraph

that a fellow in a neighboring town had offered a forged check on his bank and had been arrested, and the inquiry was, "Shall we send him to Salt Lake at your expense?" The reply was brief, but pointed, and showed how things are working: "Check no doubt is forged; but too much habeas in this country, can't punish him anyway." And so a scoundrel who has presented the *third* forged check on one bank escapes, because the due course of law is obstructed by an unseemly determination on the part of the superior to crush the local courts.

A COMMISSION FOR UTAH.—A Washington dispatch of February 3d sent by the A. and P. line, and which we find in Tuesday's Sacramento Record, says: The Secretary of State and the Attorney-General this morning had a long conference with the President on the subject of affairs in Utah and the appointment of a special commission to investigate affairs in that Territory. That's it. Let us have a commission of high-minded, honorable men, who are not to be swayed either by frowns or fawning, but will investigate the condition of affairs in Utah honestly and justly and make a faithful report, telling the facts as they exist, regardless of clique, ring or party.

DECREASING.—The "epizootic" is decreasing in this region, and affected horses are recovering, but great care has yet to be taken with many of them. We were informed last night [Feb. 1st.] that the street cars will resume their regular trips this week, the animals engaged on the railroad having to a great extent got over the disease. Wines' stages are making regular trips to Ophir; the stages south and to the different mining camps are also running; and the indications are that interruption of business from the horse disease is about over. We are requested to announce that Messrs. Gilmer & Salisbury's Pioche stages will recommence regular trips this morning, [Feb. 3rd.] a fact which the traveling public, and the southern settlements that have had mail communication suspended, will be pleased to know. We understand the Bingham stages will also commence again their regular trips, proving that the "'zootic" is abating.

WORK.—In the design of mortal existence, whatever else might have been contemplated, we, evidently were intended to work. No matter what we are, or how situated, there is no getting around the one inevitable fact that we must labor, if we would be anything of ourselves, in and to the world. The wives of farmers who are believed by some of our industrious city ladies to have less care and responsibilities upon them than they could possibly have living in the city and striving to "keep up appearances," will always assert that they have more to do than they know how to manage, and that it seems as though no one else could be so pressed with work; cooking, perhaps, for a half a dozen or a dozen, with eight or ten cows to milk, pigs and chickens to feed, churning, washing and ironing to do and the making and mending of clothes for the family. Is not all this enough to keep the country woman busy? Is it any marvel that she finds but little time for reflection or improvement of mind? But if she is a young wife and mother, with but one child, and property around her accordingly, it is the same; she will always find something to busy herself about, something that must be done. True it is that we weary, and that pain is produced by toil in a majority of cases; yet we must work. The actual scholar, to acquire the vast amount of intellectual power which is striven for with quite as much zeal as money-seekers employ in hunting after gold, must labor most assiduously in disciplining the mental faculties and keeping them in hourly use. And it is certain that no treasure can be so much enjoyed as that which is fairly earned, and that no good thing is earned without exertion; while the happiest remedy there is for the sorrows and ills of life, is generous and wise employment in which they are forgotten.—*Woman's Exponent.*